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# Zion's Herald.

VOLUME LXVIII. BOSTON, WEDNESDAY, DECEMBER 24, 1890. NUMBER 52.

**Zion's Herald.**  
PUBLISHED WEEKLY BY THE  
Boston Wesleyan Association,  
36 Bromfield Street, Boston.  
CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.  
All stations preachers in the Methodist Episcopal  
Church are authorized agents for their locality.  
Price, including postage, \$2.50 per year.  
Specimen Copies Free.

**THE CURRENT ISSUE.**  
Christmas reading appropriately finds large space  
in this issue. Rev. Dr. Mark Trafton turns his lyre for  
"A Christmas Carol" with as steady and graceful a  
touch as of yore; Rev. W. T. Worth contributes a me-  
lancholy "Christmas Hymn;" Rev. C. L. Goodell  
describes "How We Spent One Christmas" — an ex-  
ample worthy of imitation every year; Mrs. Harriet A.  
Carter sends one of her best stories, showing how to  
use every heart home "A Blessing of Christmas-tide;"  
and Miss Backus tells the small people in a most inter-  
esting way about "A Little Heroine," whose Christmas  
presents each a joyful one; and lessons spiritual may be  
drawn from the editorial on "The Sacred Festival" and  
the selected "Christmas Thoughts."  
A unique and attractive feature of this number  
will be found on page 2, which is devoted to a thrilling  
account of "How the Other Half Lives" — in New York  
and in Boston, with illustrations from Mr. Bliss' book.  
It is this season especially should our hearts be open  
toward the poor.  
On page 1, Prof. L. T. Townsend relates some of  
his experiences of travel in Mexico, under the caption,  
"The Highest Methodist Church in the World."  
Rev. David Sherman, D. D., has a thoughtful  
paper, pertinent to the hour, upon "The Revival of  
Socialism."  
"Wesleyans" keeps us in touch with Worcester  
Theological.

**The Outlook.**  
That ships can leave England in August for  
the North, make their way through the ice in the  
Kara Sea, ascend the Yenisei River in Si-  
beria to Karavul, exchange cargoes, and get  
back without being weatherbound, no longer  
rests upon the mere assertion of that Arctic  
navigator, Capt. Wiggins. It has been done,  
and done in 84 days, 19 of which were spent  
at the eastern terminus. British goods which  
nearly reached Siberia at all, are now on sale  
at Yeniseisk, 1,800 miles up the river which  
bears its name. A new and valuable com-  
mercial highway has been laid open, which  
may prove a highway for British ideas as well,  
as the heart of that dreary province.

The astronomical expedition sent to Peru a  
year ago from the Harvard Observatory for  
the purpose of photographing the southern  
stars and determining their relative bright-  
ness, has been very successful. Prof. Solon  
I. Bailey and his brother will soon return.  
The Observatory, however, will continue its  
work, and will dispatch a new party, with a  
more ample equipment, who will select a  
winter station — near Arequipa, Peru. They  
will be provided with a 13-inch telescope,  
and will take photographs of double stars,  
clusters, and the spectra of the brighter  
stars. The observers, who will be under the  
charge of Prof. W. H. Pickering, the brother  
of the Harvard director, will probably re-  
main in South America until the total eclipse  
of the sun, in April, 1893, the phenomena of  
which they will record.

The embarrassment of the banking house of  
L. A. Kean, of Chicago and New York, was  
fortunately known in season for many de-  
positors to withdraw their funds before sus-  
pension. It was a favorite place of deposit  
for Methodists, but most of them, we learn,  
saved their balances. The Woman's Christian  
Temperance Union, however, will suffer to  
the extent of several thousand dollars, unless  
their declaration that Kean took their money  
after he had determined to make an assign-  
ment, shall give them preference over other  
depositors. It is thought that the latter will  
not realize over 25 cents on the dollar. Mr.  
Kean was treasurer of the Bishop Taylor  
fund, and, it is said, had \$15,000 of this money  
on deposit.

The famous Verrugas Bridge in Peru, which  
was destroyed by a flood in the winter of  
1889, has been rebuilt. The new structure is  
of wrought iron, of the cantilever type, and  
is 175 feet long. At its middle point it is 252  
feet above the bottom of the valley which it  
spans. The bridge is a part of the Oroya or  
Central railway system, which, starting from  
Callao on the sea level, winds its way up to  
the extraordinary height of 13,300 feet, its  
terminus being Chila in the Andes, 87 miles  
from its starting-point. It is pleasant to  
know that the engineer of this remarkable  
bridge is a New Yorker; that the materials  
were fashioned into shape by a firm in Tren-  
ton; and that American laborers were sent  
out to put the structure in position.

Congress has been memorialized on the sub-  
ject of Russian barbarity to the Jews. It  
is hoped that an official expression of the sor-  
row and abhorrence of this country for the  
inhuman treatment of a defenceless people,  
will be transmitted to the Tsar through the  
proper channels. That the protest will be ef-  
fective, no one who watches the course of  
events believes. The report has already been  
made by a St. Petersburg paper to English re-  
presentatives on this subject, that a nation  
which has "battered India, poisoned China  
with opium, destroyed the natives of Aus-  
tralia, exterminated a barbarous nation in  
Africa," has no just right to complain  
of Russia's treatment of the Jews. To com-  
memorial the Tsar may reply, if he replies at  
all, by reminding us of Indian wrongs and re-  
sponding to our own "century of dishonor."  
But if memorials fall, why may not the op-

pressed people look to the powerful money-  
kings of their own race for effective inter-  
ference? Russian loans are held by Jewish bank-  
ers, and Russian credit is largely at their mer-  
cy. Why do not these financial autocrats  
bring to terms "the autocrat of all the Rus-  
sias?" Possibly the decline in Russian se-  
curities in London is a sign that a new and  
potent argument is being used in behalf of the  
suffering race.

A resolution has been introduced into the  
Senate by Mr. Gray calling for reciprocity  
with Canada, and also with Mexico. The  
grounds for this proposal are stated to be the  
impracticability of guarding a frontier of 4,000  
miles and prevent the evasion of duties; com-  
munity of language, similarity of institutions,  
and the existence of natural markets, as re-  
spects the Dominion; and the well-known de-  
sire on the part of our Southern neighbor to  
arrange with us a system of commercial ex-  
change. In Canada the present administra-  
tion is averse to reciprocity; but this aversion  
has been strengthened by the disinclination  
manifested on the part of our Congress to  
make advances. The Hitt resolution, which  
looks in this direction, and which has the  
sanction of the committee on Foreign Affairs,  
still hangs fire. Why is not this a good sea-  
son to offer, at least to our nearest neighbors,  
the reciprocal relations which were so ur-  
gently commended to the members of the  
late Pan-American Conference for practice  
among themselves?

The new Finance bill agreed upon by the  
Senate caucus committee is encountering a  
good deal of adverse criticism in the news-  
papers. The 12,000,000 ounces of silver bullion  
for the purchase of which it provides, is de-  
clared to be simply an unexpected surplus in  
the hands of the silver ring (over and above  
the 4,500,000 ounces per month which they  
are forcing Congress to buy of them), which  
they wish to unload. It is a demand on their  
part for which there is believed to be no gov-  
ernmental necessity, and which may be re-  
peated at any time on no better grounds than  
now. The proposal to further expand the  
currency by the issue of silver notes on \$10,-  
000,000 of subsidiary silver pieces which are  
to be received, and also on the bullion value  
of trade dollars held in the treasury, is re-  
garded as uncalled for and unwise, the string-  
ency having passed and the government hav-  
ing been more than generous to the silver  
in this respect. The defeat of this bill on one  
ground or another is predicted by leading  
journals of both parties. The conviction is  
gaining ground that the silver craze requires  
heroic treatment.

Remarkable archaeological discoveries have  
been made the past year in Arabia. Prof.  
Sayce outlines some of them in the current  
issue of the *Contemporary Review*, and shows  
their bearing upon the authenticity of the  
early Biblical record. That "waste of sand  
and rock" which is scarcely known to history  
until the time of Mohammed, turns out to  
have been "a centre of light and culture in re-  
mote ages." Long before the Queen of Sheba  
visited Solomon, a kingdom more magnificent  
and mighty than hers existed in southern  
Arabia, with "fortified cities and inscribed  
walls" — the Minæan Kingdom — the names  
of whose sovereigns to the number of thirty-  
three have been deciphered. Moreover, they  
were a literary people, and their alphabet,  
therefore, antedates the Phœnician, which  
was once regarded as the primitive glyphic  
of the world. The South Arabian alphabets  
are found to resemble animals, or objects,  
which resemblance is partially or entirely  
lost in the corresponding and probably de-  
rived Phœnician letters. They are also fuller  
and richer than the latter. It follows that  
the assertion that letters were unknown in  
Israel before the time of Samuel and David,  
has no foundation. Education reached a  
high point in Canaan at a very early date.  
"There must have been plenty of schools and  
teachers, as well as of pupils and books." On  
the Minæan tablets are found allusions to the  
Ashurim of the Bible, the sons of Dedan  
(Gen. 25: 3, 18); to Jerusalem, and to Aram-  
Naharaim. In one of the inscriptions the  
word *Israhel*, the same as the Hebrew *Levi*, is  
used in the sense of "priests." "When we  
remember," says Prof. Sayce, "that Jethro,  
the priest of Midian, watched, as it were,  
over the birth of the Israelitish priesthood,  
and had as his son-in-law the Levite Moses,  
there opens out for us, as Professor Hommel  
remarks, 'a new and unexpected perspective  
in the history of religion.'"

The Kilkenny campaign in Ireland — a cam-  
paign of invective and disorder — has ended.  
Sir John Pope Hennessy is reported to be  
elected, and Mr. Parnell has suffered another  
personal and significant defeat. The reputa-  
tion of the discredited leader is not simply  
local. In the county of Cork, for example,  
the largest in Ireland, which returns seven  
members to Parliament (one of them Mr. Parnell  
himself), the opposition to him is almost  
unanimous. The priesthood and rural popu-  
lations generally are actively hostile. His  
physical exhaustion as the result of the ex-  
citing scenes through which he has passed,  
and the severity of personal attacks made  
upon him, is conspicuous to all. The next act  
in this unhappy drama will open at Paris,  
when Mr. O'Brien will undertake the difficult,  
if not hopeless, task of reconciliation.

The ghost of Sitting Bull has been reported  
— a flitting apparition summoning the Indians  
to join the hostile camps in the Bad Lands.  
But it is daily growing more evident, even to  
the most incorrigible and bitter of the "hos-  
tiles," that the old chief even while living  
waited over long, that his tardiness really  
cost him his life and wrecked whatever hopes  
depended on his leadership or strategy, and  
that his spook might better join its companion  
spirits in the Happy Hunting Grounds than

tarry in the old haunts and incite to further  
mischiefs. A cold winter has set in. The gov-  
ernment has been very patient with the In-  
dians. Their grievances have received due  
consideration. A strong military force is  
ready to reduce them to submission if they  
persevere in their hostility. In that case  
blood will be spilled on both sides. The expected  
Messiah has not appeared. Their crafty, vin-  
dictive leader, who perpetually fomented hos-  
tility to the white man, is dead. Feelings of  
revenge, or fear of punishment for depreda-  
tions already committed, may keep some of  
the Indians awhile longer in the Bad Lands,  
but their number will steadily diminish. The  
Indian "scare" appears to be over.

**A CHRISTMAS CAROL — 1890.**  
REV. MARK TRAFTON, D. D.  
Night on Jude's plain —  
Silence and darkness reign  
In twin accord;  
The flocks are in the fold,  
Gathered from hill and wold,  
While faithful shepherds hold  
Close watch and ward.  
Sudden as lightning bright  
Flash on the brow of night,  
An angel's form  
Descending from the skies,  
Bursts on their startled eyes,  
That gaze with mute surprise  
Of wonder born.  
He speaks. "Fear not," said he,  
"Behold a mystery  
To you declared.  
Now on this opening morn  
In Bethlehem is born,  
The Christ in infant form  
Of old prepared."  
"Not in the palace proud,  
Nor wrapped in royal shroud,  
The Wonder's come;  
But in plain swaddling-bands,  
Prepared by peasant's hands,  
His couch a manger stands  
Midst creatures dumb."  
Not to the wise of earth  
Announced this marvellous birth  
Of "Christ the Lord!"  
Not to the Temple grand,  
Or nobles of the land,  
Nor to the priestly band  
Was this award.  
But to unlettered men,  
Unused to brush or pen,  
Or sculptor's art,  
Thus shall it ever be —  
The lowly cell shall see  
This heaven-born mystery  
In the pure heart.  
The blind shall come to see;  
The needy poor shall be  
Of wealth possessed;  
The deaf His voice shall hear;  
The leper clean appear;  
The dead leap from the bier;  
The mourner blest.  
"Glory to God on high!"  
Let all the world reply,  
"On earth be peace."  
He comes on earth to reign,  
His kingdom to maintain,  
Homage of all to gain,  
And strife shall cease.

**THE HIGHEST METHODIST CHURCH  
IN THE WORLD.**  
PROF. L. T. TOWNSEND.  
DR. J. W. BUTLER (that title seems odd  
to start with, for it seems but a few  
months ago that John was a headless boy in  
our Theological School, yet now no one can  
think of, especially in view of his work and  
influence here, is more worthy of the doctor-  
ate), Prof. J. T. Hancock, Rev. W. McLen-  
nan, the Methodist preacher of Mexico, and  
I started from Mexico (which always means  
the city of Mexico unless otherwise designat-  
ed) at 3 o'clock, Thursday afternoon, Nov.  
19, by rail, for an excursion of a day or two  
in the country and among the mountains of  
the State of Hidalgo. This railroad is the  
only one now running from Mexico to Pachu-  
ca, the capital of the State, and was built with  
Mexican capital, is owned exclusively by  
Mexicans, and all its officers and employees  
are likewise Mexicans. This fact may correct  
some of our crude and false notions about the  
Mexican people and their enterprise.  
We reached Tezontepec the same day at 5  
o'clock. On this trip we passed several vil-  
lages in which the only house is the Roman  
Catholic Church — the people living in huts  
hidden by trees and cactus and sleeping on  
the ground, as more than half the people in  
Mexico live. The priests, of course, have fine  
apartments in the church, or in some city.  
I knew something of the papacy before coming  
here, but of its cruel exactions — its down-  
right robberies, I mean — and of its repul-  
siveness, I had not dreamed.  
At Tezontepec we left the train for a brief  
visit. Here is one of our most flourishing  
missions. Dr. Butler has already written  
you how this mission, before any Protestant  
preacher came here, was started by a Mexi-  
can, converted through the reading of a tract.  
We stopped for the night in the house of the  
widow of this reformer of his townspeople.  
Will you enter the house for a moment? All  
Mexican houses, excepting the huts of the  
peasants, which are built of corn-stalks, reeds,  
mud, sun-burned brick, or some such mate-  
rials, are fortresses. There is one door or  
gateway; on the pavement near the entrance  
sleep, at night, one or more of the servants.  
Inside the court we are greeted by dogs, pigs,  
hens, and mules. On the portico and in an  
enclosed garden are every variety of tropical  
flowers, caged birds, pools of water, and in  
the rooms of the house are furnishings good  
enough for a prince. One of the brethren,  
a steward of the church here, invited us to tea.  
He is a man in middle life, in modest circum-  
stances, has twelve children, and was con-  
verted from Romanism a few years since.

**THE REVIVAL OF SOCIALISM.**  
REV. DAVID SHERMAN, D. D.  
THE future historian will, no doubt, char-  
acterize ours as  
The Century of Social Movement.

In earlier centuries men moved in masses; in  
this century the molecules, the individual  
units of society, have been disturbed or dis-  
placed, and the struggle is one for readjust-  
ment in the mass. In this effort for social  
and economic readjustment, the most strik-  
ing phase is what has come to be known, in  
its various forms, as Socialism, Communism,  
Chartism, and Nihilism — many names for  
the one Protean force, operating for the new  
ordering and improvement of human society.  
By reforming the shell, it is hoped to affect  
favorably the inner life.  
The agitation on the subject in France and  
Germany a half-century ago was felt quite  
sensibly in America. Our thinkers began to  
study the problem; some attempts were made  
to apply the principles in the organization of  
society. For the most part, however, the in-  
terest was theoretical and with the few. It  
was an interest in a distant experiment, and  
that interest disappeared amid the struggles  
of the Civil War and reconstruction. But  
within the last few years the public mind has  
been drawn afresh to the subject.  
Like the Great Master Himself, the spirit of  
Socialism has come without observation. The  
matter is in the air. It has come into the  
thoughts of men, no one knows how. The  
publication of Bellamy's book, "Looking  
Backward," was a spark to kindle a flame in  
prepared conditions. The issue of 300,000  
copies of that brilliant but fanciful book is a  
testimony rather to the electrical condition of  
the social atmosphere than to the ability or  
the permanent worth and enduring fame of  
the story. It is the lucifer match which has  
charged the atmosphere aglow about it; or, to  
change the figure, it is the shrill cock-crow,  
at break of day, summoning forth to the tolls  
of a new and brighter period the legions of  
weary and heaven-laden workers who have  
waited for the coming of some helpful re-  
form in economic methods and aims.  
If one may judge by the current signs,  
Socialism has come to stay  
at least a good while, or until the important

parts of its work are done. The spirit will  
not down. The movement is irresistible. The  
point of the glacier is steadily driven forward  
by invisible but invincible forces. The ques-  
tion is no longer what it was with us fifty  
years ago — a theoretical matter. It is a  
practical power in the ranks of labor, and  
presses with all haste into the field of poli-  
tics. It has already become a disturbing  
force in our elections, where its shadow is  
likely to grow no less. This new gospel of  
labor is here to play its part, and demands  
candid and careful consideration by our best  
people.  
The question is, up not only here but every-  
where. The breadth of the field covered by  
it is one of the marvels of our time. Starting  
in France, it spread on to Germany, Italy,  
Spain, Russia, and England. It is everywhere  
in Europe; and in America the tide of specu-  
lative and practical Socialism is rapidly  
rising. The movement is co-extensive with  
Christian civilization. Wherever the people,  
in the modern sense, have risen, Socialism  
has put in a claim to stand sponsor for them.  
The laboring classes, which make the large  
part of the people, have an open ear for the  
promises of this new scheme for securing  
equality in the social and economic domains.  
It is also worthy of note that the movement  
is not only wide-spread, but multimodal. In  
no two countries is it alike. In France, Saint-  
Simon and Fourier introduced the system by  
private experiment, while Louis Blanc and  
Lassalle established productive associations  
with State aid. Both wings were communis-  
tic; that is, the organizations held property  
in common. In Germany the school of Karl  
Marx was scientific and revolutionary; while  
in Russia, the Nihilists who began as specu-  
lative and scientific Socialists, have followed  
their German teachers in the wildest revolu-  
tionary and anarchic measures. Rodbertus  
created a conservative and scientific school,  
which rejects violent and revolutionary meth-  
ods and appeals to reason and the sense of  
right to attain their ultimate purpose. In  
England and America we have had the Com-  
munism of Owen and the Christian Socialism  
of Kingsley and Hughes, the latter of which  
is the prevailing form among us to-day.

But there is another question pressing upon  
us in considering this subject —  
Why this Revival of Socialism at this Time?  
Several reasons may be given for it, some of  
which are general and others special. A  
broad consideration is found in the social and  
economic revolution brought about by modern  
civilization and the introduction of new  
social and economic methods. The machine  
has taken the place of the man. Steam has  
brought the ends of the earth together. Men  
have learned how to mass and utilize capital.  
In the Middle Ages men existed in the net-  
work of society as parts of institutions which  
have disappeared. The last of these were  
swept away by the thunder-storm of the  
French Revolution. "While this Revolution  
formed one of the grandest epochs of history,  
it left society in a singularly disorganized  
state. No one appeared to be connected with  
his fellow-man. Each one stood alone by  
himself. The individualistic and atomistic  
condition of modern society had begun. In  
the reaction which followed upon restraint,  
this was thought to be an unmixed good.  
Each one was left free to pursue his own in-  
terests in his own way" (Ely). In due time,  
however, the laborer came to find the game  
against him. The capitalist grew rich, while  
the laborer grew poor. In the sharp strug-  
gle, the individual found himself quite unable  
to cope with the infernal machine wielded by  
capital and superior brain power. In his de-  
spair he turned to society as an ultimate re-  
source, to be welded against the combinations  
of men and money against him.  
Again, ours is the age of massive fortunes,  
the day of millionaires like the Vanderbilts,  
Goulds and Astors, men who have rolled the  
million up into the hundred million, accumu-  
lating in a life-time what dual families had  
failed to attain in ten centuries. The poor  
laborer, finding himself alone and helpless in  
the presence of such enormous wealth, is  
tempted to say bitter things and to do what  
is forbidden by the law. It is difficult to  
make him understand how justice has given  
him, a hard-working man, so little, and his  
neighbor so much. To him, in his struggle  
with poverty, John Most whispers, "A piece  
of paper can never make you free; a piece  
of powder alone will knock off your chains."  
"A revolution will yet come and hurl that  
fine building to the ground," said a hungry  
man opposite the house of a millionaire of  
New York. "The time will come when that  
will be melted by fire," said another, savagely,  
as he saw a piece of bronze work carried  
into Vanderbilt's house in Fifth Avenue.  
These are ugly flashes from the dark cloud  
which threatens ere long to break out in ven-  
geance.

**The Time for this New Movement is Ripe.**  
Other questions have been settled or put  
aside — war, reconstruction; the social ques-  
tion, in its various forms of labor, wages,  
temperance, comes next on the docket. The  
advocates of economic reform have the ear of  
the people, who are ready to break party  
lines and press for a settlement of this issue.  
The general break in parties appears to be  
imminent, and the force that is driving  
through these old organizations is, at bot-  
tom, socialistic. The only thing that could  
stay its march would be the coming in of  
some new measure of magnitude like that of  
slavery or the Union. The tariff and recon-  
struction measures have evidently spent their  
force, and leave us face to face with the eco-  
nomic giant of the modern world, who calls  
a halt and demands a parley. He speaks for  
the poor, and will be heard in his demand  
that "the under dog shall have his day."  
The capitalist is great, but society is greater.  
The claims of each are to be adjudicated be-  
fore the tribunal of public opinion.

One after another the following dishes were  
set before us: rice cooked with onions, beef-  
steak, chicken, trefoilers, that is, beans,  
corn-cakes, wheat-bread, lettuce-salad, coffee,  
orange-leaf tea and cake. Everything was  
tempting, and we ate somewhat of each dish.  
Then we made our way to the chapel by  
various short cuts. There were gathered  
there eighty-five people, all Mexicans, mostly  
converts, and the meeting was full of in-  
terest. Listen to the testimony of two young  
converts. With tender intonations, in Span-  
ish, of course, Cecilia Fernandez said: "I  
wish to testify that my sins have been par-  
doned. God has indeed adopted me into His  
family as His child. My heart bounds with  
joy because of what I have felt in this meet-  
ing." Then Soledad O. Rosco arose, hesitated  
for a moment, and said: "I was glad that I  
could come to the house of God. My heart  
bounds with joy that I am permitted to speak  
of the goodness of the Lord. I shall never  
cease to be grateful that the precious word  
of God was brought into the house of my  
parents and that they communicated it to me,  
and in the words of the Psalm that the pre-  
senter read I can say, 'I would dwell in the  
house of the Lord forever.' No one can listen  
to the tender prayers, the clear and sensible tes-  
timonies, and the earnest singing of these  
people, and doubt for a moment that the  
Holy Spirit has disclosed to them, too, the  
glorious truth as it is in the Gospel of the  
Son of God. The young Mexican girl who  
played the organ for the singing took a few  
lessons two years ago, and since that time,  
unaided, has so mastered the instrument that  
she can play at sight any of the ordinary  
Gospel hymns. There is a liquidness in the  
singing and an unctious that a New Englander  
cannot help enjoying. How intent the peo-  
ple are when we speak (through an interpret-  
er). All kneel in prayer-time, even the chil-  
dren five or six years of age.

I wish there were time to tell you fully of  
the noble native preacher who is pastor of  
this congregation; it would require, however,  
more than one letter. He was educated for  
the Roman Catholic priesthood. His heart  
revolted from the corruptions and hypocrisy.  
He found his way into our mission rooms in  
Mexico, and then into the light. Many have  
been his trials and persecutions, but he is  
now in charge of ten appointments which by  
his own exertions he has increased from four  
in eleven months. In his school he has now  
115 native scholars, which number is the in-  
crease from 14 in eleven months. His ap-  
pointments extend over a territory of twenty  
miles. He teaches all day, then at 8 o'clock  
mounts his pony and rides to an appointment  
often several miles away, frequently sleeps  
on the floor of the room in which he preaches,  
and the next morning rides back to Tezonte-  
pec and begins his school at 8 o'clock. Oh,  
ye preachers of New England, many of us  
do not yet know what work and sacrifice for  
the Master mean!

There, dear editor, I commenced to tell you  
of the highest Methodist church in the world,  
the one at Real del Monte, which is ten thou-  
sand feet above sea-level, and I have reached  
only two-thirds of the distance. Of that  
church, of the magnificent mountains, of the  
climate of this country where strawberries  
and green corn can be had fresh every day  
of the year, of the romantic and exciting hor-  
seback ride through and above the clouds and  
among the mountains which a few years ago  
were filled with robbers, of the art of preach-  
ing extemporaneously on a five minutes' no-  
tice, we will write you next time.  
Pachuca, Mexico, Nov. 21, 1890.

**HOW WE SPENT ONE CHRISTMAS.**  
REV. C. L. GOODELL.  
WE were a large family — in fact, there were  
twelve hundred of us; but we must have a  
Christmas, and if the old saw, "The more the mer-  
rier," be true, what a Merry Christmas ours must  
be!  
If we only gave each member a present worth fifty  
cents, that would make six hundred dollars. Would  
it be wise to use so much money for such a purpose?  
The pastor said no; the superintendent said no; and  
all the twelve hundred, down to baby Roy in the in-  
fant class, said no.  
If we were not to have presents, what could we do  
on Christmas? Why, give presents, to be sure! But  
to whom? We remembered One whom we loved had  
said, "When you make a feast don't call your  
friends and rich neighbors, for they will return the  
compliment; but invite the poor who can't return it,  
and you shall be blessed."  
First, we found seventy-seven families, properly  
vouched for as poor and deserving, without regard to  
their relations to our or any other church. In these  
families were three hundred and fifty people. We  
sent some little folks to invite all the inmates of a  
Home for Orphan Children.  
"Now," we said, "the invitations are out, shall  
we have food for our guests?" The twelve hundred  
said "Yes." We turned our church into a receptacle  
for provisions for the poor. So we halloved the  
altar where we found the poor man's Christ. All  
day long our friends came and went, and when the  
appointed hour arrived, we looked over the gifts, and  
these were some of the things we saw: 20 children's  
suits; 3 men's suits; 40 other packages of clothing;  
100 packages of buns; 12 barrels of potatoes;  
8 barrels of apples; 7 bushels of oranges; 7 barrels  
of flour; \$12 worth of sugar; coffee, tea and spices  
worth \$38; 13 chickens; 25 turkeys; 6 lambs; scores  
of roasting pieces of beef and pork; cakes, pies,  
bread, vegetables, butter, fruit, nuts, figs, etc., etc.,  
by the score of packages. Some one said the market  
value exceeded \$400, beside playthings. It looked  
as if every one of the twelve hundred had brought  
his gift. Just as the exercises opened, up the aisle  
came a bearded giver from the infant class, with a  
little pumpkin under one arm and a tiny horse and  
wagon under the other.  
The children from the Home were on hand. As  
they marched across the platform each one was load-  
ed down with dolls and games and the goodies which  
children, rich and poor alike, enjoy. How their  
eyes twinkled! A sweeter halo than the old masters  
knew how to paint, was on their faces. Some of us  
laughed and some of us wept as the sweet, motherly  
children passed on, and only the angels could tell  
which were happier — those who brought, or those  
who bore away. Bushels of oranges and apples fol-  
lowed the children to the Home, and for weeks they  
had occasion to remember daily the givers.  
This was Christmas Eve. Willing hands worked  
far into the night, carving beef and mutton and  
making appropriate division of all gifts among the  
families to be helped. When it was done, there were  
77 boxes and bushel baskets filled with food, and 77  
big packages of clothing and playthings.  
Let me tell you what followed: Soon after 7 o'clock  
Christmas morning large party wagons were at the  
church doors. The young men and women of our  
Oxford League and Kings' Sons and Daughters  
were seated on either side, with a great pile of  
baskets and bundles between them. They drove to the  
homes of the poor, and left the baskets prepared for  
each family. Like the disciples they went by twos.  
They came thus to know the need of each family  
and by personal contact with the poor to see their  
need. From every home a "God bless you!" fol-  
lowed as they stepped a cheery word, or sang a  
hymn, and wished them all a "Merry Christmas."  
Some at least of the needy were God's poor, and be-  
fore the door closed we caught a glimpse of bending  
knees, and heard, half-drowned by sobs, the voice of  
thanksgiving to God.  
A splendid turkey found its way to the house of a  
good brother who often took the church to task for  
their seeming neglect of himself and others who were  
poor. At the next prayer-meeting he took up that  
line as usual, but the turkey rose up like Hamlet's  
ghost and would not down. The words of censure  
caught in his throat. He hesitated for a moment,  
and then his gratitude triumphed. "Ah! but  
brethren," said he, "I shall have to own up that was  
an elegant turkey you sent us last week."  
Thus we went until high noon, carrying our gifts  
in "His Name," and bearing all the while the ap-  
proval of the tender words, "Inasmuch as ye did  
it unto these, ye did it unto Me."  
We were happy, and was it better to give than to  
receive? Try it next year, and let me know your  
answer.

**The Religious World.**  
— In Great Britain last year the large sum of  
\$6,500,000 was subscribed for various missionary en-  
terprises.  
— The Fifth Avenue Presbyterian Church, New  
York, after a sermon by Dr. John Hall, on Home  
Missions, gave \$21,000.  
— The Very Rev. Richard William Church, M. A.,  
D. C. L., Dean of St. Paul's Cathedral, died in  
London recently, aged 65.  
— Rev. William Nassau Moleworts, M. A., the  
well-known English writer on religious and philo-  
sophical subjects, died last week at the age of 74.  
— The heirs of the late Mr. J. B. Hoyt, of Stan-  
ford, Conn., have subscribed \$5,000 for a sculptured  
marble baptistry in his memory in the Judson Me-  
morial Church, New York.  
— May 6-10 has been selected by the Interna-  
tional Committee as the date of the twenty-ninth in-  
ternational convention of the Young Men's Christian  
Association, at Kansas City.  
— In the death of Judge W. B. Mills, Denver  
Methodism loses one of its ablest supporters and  
best representatives. He was a member of Trinity  
Church and a trustee of Denver University.  
— The gift of a library containing 600 new and  
beautiful volumes has just been presented to the Sun-  
day-school of the Presbyterian Church of Lawburg,  
Pa., by Mr. William D. Himmelreich, a trustee of  
the church.  
— The "Henry Reed," the Baptist mission  
steamer on the Upper Congo, ran 6,000 miles last  
year in its missionary work. The American Bap-  
tists also have a mission steamer on the Lower Congo  
called the "Evangelist."  
— Rev. Alexander McAnuly, of London, an ex-  
president of the Wesleyan Conference, and who was  
on an evangelistic tour among the Wesleyan churches  
in South Africa, died unexpectedly at Somerset East,  
Cape Colony, at the age of 72.  
— The present membership of Plymouth Church,  
Brooklyn, of which Rev. Dr. Lyman Abbott is pastor,  
is 1,793, and the total receipts for the past year are  
\$43,153. The three Sunday-schools, three Working  
Girls' Clubs, the Young Men's Union, and the Boys'  
Gymnasium, are all in a prosperous state.







# Our Book Table.

**SUPREMACY OF LAW.** By John P. Newman, D. D., LL. D. New York: Hunt & Eaton. Price, \$1.

We do not know whether there are sermons preached by Bishop Newman, but presume so; and yet, whatever they are, they bear the unmistakable characteristics of his mind—rhetorical brilliancy, clear thought, strong and positive opinions, and a swing so rhythmic that the duller reader will surely be won by it. It is marked, also, by the discussion of the most vital topics of to-day, and Bishop Newman does not fail to make it plain where he stands. To those who have heard this eloquent Bishop of our church, it will be a surprise that the book reads so well for orators, when speaking, win, but the words printed are not so eloquent or convincing. He speaks eloquently, and the reader does not lose it all.

**GOOD LIVING: A Practical Cookery-Book for Town and Country.** By Sara Van Buren Frugère. G. B. Hasistat's Sons: New York. Price, \$2.25.

There are cook-books galore. And America is good field for sale, because Americans are gluttons, and because, therefore, they are dyspeptics and hope to find in some new dish something palatable and which may "agree" with the stomach (which Bacon calls the housekeeper of the body), and thus drive out the dyspeptic friend. For all who belong to this class, and for all who do not, but who nevertheless like variety and would have at hand a first-class cook-book, we would recommend this one. The author has drawn from a wide field, and has judiciously selected the best recipes from them all, and with excellent taste.

**THE SILVER CAVES: A Mining Story.** By Ernest Ingersoll. New York: Dodd, Mead & Company. Price, \$1.

The thrilling adventures and experiences of two young men in connection with a mining scheme on the slope of Sierra San Juan, and their final success, is the centre of this capital story by Mr. Ingersoll.

**MARSHALL: A Maid of Ukraine.** From the French of P. J. Stahl, by Cornelia W. Cyr. New York: Dodd, Mead & Co. Price, \$1. A story of a little child, and laid in the midst of scenes of war and tumult which obtained when Ukraine was defended against the assaults of the Russian. Therefore, it is somewhat weird, yet children will, we think, read it with unfeigned pleasure. The translation, for this purpose, is excellent.

**THE WOFFINGTON: A Novel.** By Charles Reade, D. C. L. New York: Dodd, Mead & Co. Price, \$1.25 each.

Beautifully published in a new series announced by Dodd, Mead & Co., these novels of Mr. Reade will be an ornament to any library. All lovers of this English novelist will not find better editions of his two novels mentioned above, than this one.

**FOUR FRENCHWOMEN.** By Austin Dobson. New York: Dodd, Mead & Co. Price, \$1.25.

This volume is in the same Glensia series. The reprint of the four distinguished and elegant biographies by Austin Dobson will be welcomed because of the excellent form in which they appear, and because they are reviewed by his hand, which makes them the more desirable.

**REV. CALVIN FAIRBANK DURING SLAVERY.** Edited from his manuscript. Chicago: Patriotic Publishing Co. Price, in cloth, \$1.25.

The readers of this volume will get a clear idea of the anti-slavery period, and the connection with it of one of the most courageous and rigid abolitionists. And then, also, they will find many personal reminiscences of great interest, and pictures of such men as Phillips, Garrison, Gerrit Smith, Parker Pillsbury, and others. Add to this the thrilling incidents given by the author, among which are possibly many never before published, and the volume becomes an unusually attractive one. We wish especially to call attention to the fact that Rev. Mr. Fairbank was living at the age of 74, and that the story on which this book will help him to live in comfort, which he cannot do without. Chaplain McCabe has borne personally the cost of the plates for the volume. We hope our readers will bear this interesting book in mind.

**TO OLD BETHLEHEM.** By Bishop John H. Vincent. T. L. Flood & G. E. Vincent: Meville, Pa. Price, 30 cents.

This is a handsome little parchment-bound Christmas book printed on heavy paper and illustrated with Meisenbach plates from Old photographs, in which Bishop Vincent gives an account of a recent journey to Bethlehem, with two or three chapters of kindly and vigorous Christmas thoughts. The little volume will doubtless take a foremost place in Yule-day literature, not only on account of its attractive contents, but because of its artistic form.

**SUNDAY EVENINGS AT NORTHWOOD.** By G. E. Vincent. London: The Religious Tract Society. Fleming H. Revell: New York and Chicago. Agents, Price, \$1.

This is a series of papers showing how Sabbath evenings were passed, in a lonely English farm-house, Northwood. It is suggestive, helpful, therefore, to those Americans who live in rural districts remote from churches. There are stories told with a good lesson in each, and religious conversation was carried on by the different occupants of the farm-house, who all gathered together on Sunday evenings. The method here adopted may not be the best, but it will perhaps awaken an interest in the subject.

**MR. BERRY FIRE.** By Hamilton W. Mabie. New York: Dodd, Mead & Co. Price, \$1.25.

This volume embraces twenty-two chapters of interesting reading. One is somewhat reminiscent of Mr. Mabie's bright papers. There is much here to instruct, for Mr. Mabie moralizes and soliloquizes. The essays have a homeliness about them, but are light, cheerful, and easy in style, and wide in their range. As volume to have at hand for recreation, and from which strength and comfort may be drawn, these literary scintillations of Mr. Mabie will be found especially useful.

**OUR WAY OUT OF CROPLED.** Of The Boy Who Made His Way. By William O. Stoddard. D. Appleton & Company: New York. Price, \$1.50.

On which paper, beautifully bound, and handsomely illustrated, the publishers have brought out an most attractive form of this admirable story of the boy, which first appeared in the pages of the *Nickelodeon*. Though Jack Ogden's almost boyish success may appear to the average reader improbable, yet that boy must remember that Jack's pluck and perseverance and manliness were strong weapons in his fight for a niche in the great, bustling city. It is an excellent book for a holiday gift, and will stimulate many a lad to fresh endeavor and worthy emulation.

**A LOOT JEWEL.** By Harriet Prescott Spofford. Lee & Shepard: Boston. Price, \$1.

Victorious and interesting, this story by Mrs. Spofford will be welcomed delightfully by the little folks. How Lucia, the sweet Italian child of noble birth, was rescued from the organ-grinder and found a happy home with Mrs. Maurice; the funny sayings and

doings of the Maurice children; Grandmother Maurice and her crochets; the final recovery of the "lost jewel," and the discovery of their little daughter by Lucia's real father and mother—must all be read to be thoroughly enjoyed.

**TIMOTHY'S QUEST.** By Kate Douglas Wiggin. Boston: Houghton, Mifflin & Co. Price, \$1.

The author of that charming book, "The Birds' Christmas Carol," has written this story "for anybody, young or old, who cares to read it." And who would not wish to read these lively, pleasant pages? Timothy was a city wail, who starts out, with an equally forlorn little girl called "Lady Gay," and his disreputable dog "Rags," in quest of a home. Of his success you must read for yourself.

**STRAWBERRY WATERS.** By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, \$1.25.

In this delightful volume, bound daintily in delicate green and white, are gathered the tales of Miss Jewett's characteristic New England tales, as fresh and pungent as the salt air of the Maine coast where the scenes of many of the stories are laid. "A Winter Courtship," "The Town Poor," "In the Morning Boat," "Fair Day," are the titles of some of these sketches, which have already appeared in the magazines.

**UNDER THE NURSERY LAMP.** By Mrs. Anson D. F. Randolph. New York: Price, 75 cents.

Exquisitely bound in pale blue with silver ornamentation, on thick, gilt-edged paper, this choice collection of "Songs about Little Ones" will make many a loving mother's heart glad. "A Bed-time Song," "The Cradle Song," "The New Baby," "Cradle Song," "The Silly Boy," are a few of the many bits of nursery verse here gathered, that will tenderly appeal to one whose home is brightened with child faces.

**SEVEN DREAMERS.** By Annie Trumbull Slosson. New York: Harper & Bros.

These stories have each appeared singly, and are here published together in book form, very neatly and tastefully. As for the stories themselves, they have a peculiar and unique flavor about them, totally unlike anything that, in the line of short stories, has appeared in recent years. Some of Rose Terry Cooke's stories are akin to them. Some of the characters are very sweet in their simplicity, and stamp themselves on the memory and imagination by that quality alone. Faith, in "How Faith Came and Went," is a character of this kind, and "Fishes" is also. There is a subdued humor about all of these tales that makes them most entertaining reading.

**TRISTAR OF THE YORRIBITE.** By M. B. M. Toland. Philadelphia: J. B. Lippincott Company. Price, \$2.50.

This poetic legend of an Indian child of the tribe dwelling in this most famous valley, receives here a beautiful setting. There are ten fine engravings, besides many floral decorations and some modelings in clay. The volume makes an acceptable gift for the holidays.

**THE SUNDAY AT HOME.** London: Religious Tract Society. F. H. Revell, Agent: New York. Price, \$1.50.

This is the bound volume of the English family magazine with this title. It contains nearly one thousand pages, and there are abundant, very good illustrations, some of which are colored plates. The reading matter is of all kinds—containing stories, biographies, poetry, adventure, history, travel, etc., etc. To read it will afford a great deal of pleasure to the young people, as well as to the older folks.

**HOW NEW ENGLAND WAS MADE.** By Frances A. Humphrey. Boston: D. Lothrop Company. Price, \$1.25.

To be able to simplify history so as to make it more attractive than ordinarily it would be, is a faculty possessed by few. But Mrs. Humphrey is one of the few. It is designed for younger readers. The period covered is from the earliest times to the Declaration of Independence. The volume is not a consecutive history, but a series of photographic views, distinct and clear, of those things which will enable the reader to get a good idea of the different times. "A Room in Old Boston," "Attack on a Stockade," "Rev. Mr. Williams' Holding Service," will serve to show a reader of pictures and text. It is published in boards, is illustrated, and is printed in clear, bold type.

**Magazines and Periodicals.**

The *Century* for December has a great deal of interesting matter. There are two very excellent papers on California. Tommaso Salvini gives "Some Views on Acting." "Laurels of the American Tar in 1812," by Edgar S. Macley, is an entertaining piece of naive history. The list of short stories is especially attractive, being by Richard Harding Davis, Maurice Thompson, Joel Chandler Harris, and Eliza Follen Stuart Phelps. The *Century* Co., 210 West 37th St., New York.

The October and November issues of that superb artistic periodical, *Sun and Shade*, are just at hand, presenting a series of choice and beautiful plates, that will enrich the art portfolio or give delight in pretty frames. Where all are so good, it is hard to discriminate, but perhaps the more noteworthy in the October number are: "The Balloon," "Head of a Percheron," and "Among the Leaves," and in that for November: "Prayer in a Mosque," (Gerome), "Henry M. Stanley," "Moonlight," and "Cocoanut Grove." Each issue presents a page of selected photographs by amateurs—the prize competition. Published monthly by the N. Y. Photo-Gravure Company, 137 West 23d St., New York city, at \$4 a year.

The Christmas number of the *Wide Awake* contains one hundred pages of choice reading matter, among which may be mentioned: "Jasper Dowling's Legacy," by George Whyte; "Gypsies and Gypsying," by Elizabeth Robbins Pennell; "Dudley," by Emma Sherwood Chester; and chapters 1 and 2 of "Five Little Peppers Grown Up," by Margaret Sidney. D. Lothrop Company: Boston.

**Obituaries.**

(Obituaries are heretofore restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

**Cushing.**—Rev. Haynes Porter Cushing, one of the most popular and well-known preachers in Vermont, died at his residence in East Burke, Tuesday, Oct. 21, 1890. He was born in the town of Burke, Vt., June 10, 1816.

Those who knew him at any period of his life could perceive that nature had been lavish in her gifts to him. He had a ready and perceptive mind, and was always fond of study. While a student he became a teacher in the district school, and taught thirty terms. He was also, for a time, teacher in the old seminary at Newbury. During the war he represented Barton in the Legislature. As a minister he was always in the front rank, and was always in the town of Burke, Vt., June 10, 1816.

He was a man of noble birth, was rescued from the organ-grinder and found a happy home with Mrs. Maurice; the funny sayings and

**Peacham and Barnet.** 1847-'48; Newbury, 1849-'50; Northfield, 1851-'52; superannuated, 1853-'54; Chelsea, 1855-'56; Montpelier, 1857-'58; Bradford, 1859-'60; St. Johnsbury, 1861-'62; Barton, 1863-'65; superannuated, 1866-'67; East Burke, 1870; superannuated, 1871-'76; Lyndonville, 1881-'82; East Burke, 1883-'84; superannuated, 1885-'89; superannuated, 1890.

He was popular on the platform as a speaker or preacher. He was often very eloquent; never, it is said, dull or uninteresting. He had a fine presence, a pleasing voice, and a ready wit, which made him a valuable acquisition to any gathering, public or private. He always stood well with the people; consequently success attended him everywhere. In some of his appointments he led the Conference both in salary and benevolence. He preached for souls, and often prayed for them. He was a true and very few enemies. It is said, "A prophet is not without honor, etc., but Brother Cushing had honor even here, for he was ever in great demand for marriages and funerals, probably attending more of the latter in his own town than all the ministers combined. He was a true and loyal son of Methodism, being intensely interested in everything that concerned the church dear to his heart; a liberal supporter of missions the old veterans, and Montpelier Seminary.

His sickness was long and painful, his sufferings towards the close of his life being extremely distressing. His patience and fortitude were remarkable, for he frequently would be repeated the promise, "When thou passest through the waters I will be with thee," etc.

In 1878 he was married to his second wife, Della G. Huntington, who with a son and daughter, survives him. He also leaves three sisters and three brothers, two of the latter being prominent men—Rev. Charles W. Cushing, D. D., Baltimore Conference, and Alvin M. Cushing, M. D., Springfield, Mass.

The funeral services, which were very impressive, were held in the M. E. Church at East Burke. Many floral tributes were sent from churches in different places. The pastor preached from Gen. 48: 21, and the sermon was followed by an address from Rev. P. N. Granger. Twelve ministers took part in the services, and six of his loved ones were present. Burial was from his home, and his works do follow him.

**Burnham.**—Zilpah (True) Burnham was born in Pownal, Me., March 11, 1806, and died in Bangor, Sept. 19, 1890.

Her father was Jonathan Burnham, a Revolutionary war. The family removed to Freeman, in Franklin County, when the subject of our sketch was about ten years of age. There she grew to womanhood, fitted herself for a teacher, and spent a large share of her active life in that work. At the age of about twenty-five she attended a Methodist camp meeting, was soundly converted, and thereafter cast in her lot with our people. Her family were members of the Congregational Church, but Sister Burnham, while not sectarian, was always loyal to the home of her second birth.

In 1820 our sister was married to Brother Charles F. Burnham, who thirteen years later died, leaving her a childless widow. The last twenty-five years have been spent in Bangor, most of the time caring for herself, but age and infirmity compelling her to seek the care of others, she found a home with her nephew, Mr. William True.

Sister Burnham will be remembered by her former pastors and large circle of relatives and friends as a woman of marked characteristics. She had a capacious, hungry mind. She eagerly devoured all good books that came in her way. She loved her Bible. For many years she read her "Matthew Henry"—five large volumes—text, notes and comments, as her annual study. Next to the Word of God she loved God's house and worship. As long as strength permitted, she was a regular attendant upon divine service of every form. She loved her minister, who for the time being he might be. She loved her relatives and friends. She had a hungry soul as well as mind. She never tired of social companionship, especially after informal life continued her mainly at home.

After death was and ably sustained by her exertions to attend last summer's camp meeting. She desired to meet again with God's people in the leafy grove. She did not long survive, but died in great peace, resigned to the Father's will. On a beautiful September Sabbath day her body was laid to rest in the quietude of the cemetery, while her spirit had returned to God who gave it, to join the loved ones gone before.

W. H. H. M.

**Southard.**—Stephen Southard, of Seal Harbor, Me., was called home to God, August 7, 1890.

The deceased was born in Dresden, Me., but removed to Seal Harbor when but nine years of age. He leaves a wife; two sons and one daughter—one son having preceded him to the better land.

Uncle Stephen was a man who was beloved by old and young. He was a reader of *ZION'S HERALD* from its first issue, and a loyal member of the M. E. Church for sixty years. During the last years of his life he was afflicted with a brain trouble that brought on almost total loss of memory, but one thing was never forgotten—his prayers, which seemed heaven-inspired. He had no sickness, but fell asleep and awoke in the better world.

**IF YOUR HOUSE IS ON FIRE** you put water on the burning timber, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

**UPON VIGOROUS HEALTH** and a rugged constitution will depend largely the future happiness and success in life of a child. A reader of *ZION'S HERALD* from its first issue, and a loyal member of the M. E. Church for sixty years. During the last years of his life he was afflicted with a brain trouble that brought on almost total loss of memory, but one thing was never forgotten—his prayers, which seemed heaven-inspired. He had no sickness, but fell asleep and awoke in the better world.

**TO KENNEDY OF THE MEDICAL DISCOVERY.** I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish, some are short, and some are good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

To Kennedy of the Medical Discovery, of Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited,

J. B. Irv.

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154 CONGRESS ST., PORTLAND, ME.

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**EQUITABLE**  
**MORTGAGE COMPANY,**  
CONDENSED STATEMENT, JUNE 30, 1890.

Capital subscribed.....\$1,000,000.00  
Paid in (cash).....\$250,000.00  
Surplus and undivided profits.....\$750,000.00  
Assets.....\$1,000,000.00

The well-known firm of accountants, Barrow, Guthrie & Co., of London, Manchester and New York, upon auditing the accounts of the Company of this date, have certified that the foregoing statement is correct, and is in conformity therewith, and we believe that the accounts fully and fairly represent the position of the Company as on the 30th of June, 1890.

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NEW YORK, 160 N. 5th St.

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# Zion's Herald.

WEDNESDAY, DEC. 24, 1890.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

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## THE BOOK OF GOD.

The Bible is a unique book. It bears a double aspect. Though the work of man, it affords indubitable evidence of having come from God. If man spoke its immortal truths, he spoke as he was moved by the Holy Ghost. The evidences of this divine origin of the Bible are various and convincing. The Book itself lays claim to inspiration. It tells of holy men moved to write, of theopneustic, divinely-breathed Scripture, profitable for doctrine and correction. The prophecies, clear utterance of things many of which are fulfilled only ages after, bear unmistakable, infallible proofs of the divine origin of the communications. Who but God could have seen the end from the beginning? What man, save one inspired of God, could have given forth the record of the far-distant events? The record appeals to individual Christian consciousness.

The sincere and humble soul, in opening and reading, is conscious he is dealing with something more than the human author. The words are charged with spiritual power. An intense light from the throne streams through them and illuminates the darkest chambers of the soul. "In the Bible," said Coleridge, "there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me, brings with it an irresistible evidence of having proceeded from the Holy Spirit." This experience of the searching and finding quality of the Holy Book was not peculiar to the great metaphysician. All Christians have felt the same. It is not an illusion of individual consciousness, but an ecumenical experience secured by an objective fact.

## THE NEW EDUCATION.

In educational, not less than in other departments, reform has become the order of the day. Old and outworn methods are replaced by new and better ones. The march of improvement is led by France and Germany; England and America following hard after. The advance is noticeable in both the substance and modes of education.

For some years past the tendency has been in favor of the natural sciences. In academy and college they push toward the head of the column, while the classics are relegated to the rear, and even in cases where the authorities adhere to the old order, the student indulges his preferences for the new studies, always attractive to youth and capable of being presented to the minds of children. Indeed, it may be doubted whether we should not begin by drawing the attention of the child to the delicate processes of nature which lie everywhere about his cradle. If he may not at once comprehend the system of nature, he learns to observe, to discriminate, to trace the many curious matters open to the eye, and gradually to become prepared for the wider and deeper teachings in the great volume. Nature is the horn-book which God has placed in the child's hands, awaiting the cunning teacher who can guide his mind in spelling out its lessons. The study of natural science is never dry or forbidding, but serves an important purpose in awakening curiosity so indispensable in the education of a child.

But more especially is the present time marked by the study of methods. Here France and Germany lead. What we call the new education is often little more than the adoption of what had proved a success in these older lands, ever open to new suggestions and ready to enter paths hitherto untrodden. For our best suggestions on the public school system we are most deeply indebted to Germany. France leads in methods of teaching the vernacular, while Sweden excels in manual training.

In her educational methods America is in a transition state. Retaining the improvements already made, she reaches for the better things suggested by her neighbors. Professional training is a need in our country. In France and Germany only trained men can enter the professions. Teaching is a profession for which special training is indispensable to the highest success. In this we are notably deficient, only one-

fteenth of our teachers having enjoyed the benefit of professional training. But, in this matter, we are improving. Normal schools are meeting with increasing favor; and the University of Michigan has established a chair of pedagogy, in which important work has been done. Ere long a knowledge of pedagogics will be required of teachers in all the schools.

To insure completeness in public education, compulsory laws are indispensable. Of 500,000 of children in Germany, only 3,100 were absent without cause. Our showing is much worse. Twenty States have no compulsory law, and in some of them one-fifth of the population is illiterate. Our system is not complete. The public school makes a beginning, but fails to conduct the child on to a complete education in the college. In Europe every high school prepares pupils for college, while 230 of our high schools only sent 15 to college. The hopeful feature in the case is that our educational leaders see the defects of our system and are making haste to provide a remedy. Every criticism, every attack on the public school, will aid in making it better. Instead of abandoning the public-school system, the American people will insist on its improvement and completion.

## THE SACRED FESTIVAL.

Christmas comes to the world as its most sacred festival—to the world, we say, not alone to the church; for of all days upon which the sun rises with a brightness and significance above that of other days, the anniversary of our Lord's advent into the world is the most universally significant, the most truly a festival day for the whole race. Preserved by the church, it still belongs to the whole family of mankind. Whether one listens to Christmas hymns that rise among the arches of God's house of worship, or in distant islands of the sea watches the gold and purple morning steal over the wide water and unresponsive wilderness, he is still among the number of those for whom the Advent angels sang, "Peace on earth, good-will to men." Not to any chosen land, not to any favored institution, does our Christmas festival belong. It is the anniversary of mankind's redemption. Christ died for the world, and rose again; that is the truth which we proclaim from our pulpits, and reiterate in our Christian literature, and lift upon the voice of song, and publish to the nations of the whole earth. And if Christ died and rose for all, Christmas, the day when He was born into the world, must mean as much for the Hottentot as it does for the American, as much for the pagan as for the Christian. All men, whether they join in our anthems of joyful praise or not, are involved in the significance of Christ's birth, death and resurrection. When the hands of the clocks touch the midnight hour, on Christmas Eve, one cannot say, "It is Christmas here in Boston, or here in London, or here in Berlin," for that glad day dawns in every corner of the earth, and it is Christmas everywhere. The universality of this sacred festival, therefore, is the first thought which presents itself, as we seek the deep and true significance of the Christmas anniversary.

"Joy to the world! the Lord is come;  
Let earth receive her King;  
Let every heart prepare Him room;  
And heaven and nature sing."

May this glad Christmas anniversary, with its inherent spirit of optimism, and love, and charity, help us to wider and deeper conceptions of the meaning of Christ's advent into the world!

But there is another aspect of the sacred festival which claims our attention. It is not only universal, it is special. Christmas means, or ought to mean, so much to each individual soul! It has a wonderful intensity, as well as extension. There are certain things in every man's life which should make the Christmas anniversary to him especially sacred. None of us can say, except for ourselves, what these things are; but we all know that, considered with special reference to our own lives, there is a peculiar significance in the day which commemorates the advent of the Son of God into this world. The fact of the Christ-life in the world, and our relation to it—facts which sum up the whole significance of our present existence—are involved in the true conception of this sacred anniversary. "What is my present relation to the Christ?" should be the serious thought which presents itself to every soul at this Christmas season. In what respect is my life different than it would be if Christ had not come into the world? Is the Christ-idea shaping itself out in what I think, and say, and do? It is a very different thing to believe in a general way that Jesus Christ came into the world, and came into the world to bring a universal salvation, and to believe devoutly, trustfully, reverently, that He came into the world to save me. That is where the special and specific significance of this Christmas anniversary has its application to each of us. Do we grasp the personal importance of the great fact which we celebrate?

What import as to personal holiness does this recurring Christmas season bring to us? The life whose inception we celebrate is a life which, if we call ourselves Christians, we are pledged to share. It is the life which Christ bequeathed to all His followers when He was taken up into heaven. Each one of us, who is living according to Christ's will and Christ's spirit, is living out His life—as it were, taking up His cross and following Him, and continuing that pure, and sweet, and beautiful Oriental story which the biographers of Jesus have left us. If Christ has any representatives in the world, we must be those representatives. Indeed, has not He Himself commissioned us?

Each new anniversary of Christ's birth into the world ought to be a new occasion of consecration for all those who bear His name and share His life. To be more like Him—that is the great privilege, that is the great duty of every Christian. As the years roll by, and the figure of the historical Christ grows more and more remote; as times, and customs, and opinions change; as new generations are confronted by new problems, and become absorbed in new and vaster enterprises, there is danger that this Christ life, whose advent we celebrate every year, will become nothing but an old and beautiful romance, a story out of the past, a kind of conventional ideal toward which men may, if they will, aspire, but which is wholly out of touch with our modern life, and out of harmony with our modern conditions. What the world needs, in such a crisis, are men and women who will so transport and translate the spirit of the Christ-life into this modern life of ours, so live out His ideal in consonance with all these strange and new modern conditions, that skeptics may see that it is not impractical, impossible thing to be Christ-like in this last decade of the nineteenth century—no ascetic, visionary existence to be a follower of the meek and holy Nazarene—but natural, and practicable, and manly.

And such men and women do exist. We could point them out; we could call them by name. These are they who at every season when there is a special influx of the Christ-spirit—whether such occasion be private or public—make that period a time of new consecration, new devotion of themselves—heart, soul and body—to the will and the service of Christ. May this joyful, hopeful Christmas festival be such a time for all of us! Let us try to catch anew the spirit of our Master. Let us try to make His life our life, that we may more truly, more effectively, represent Him to the world. And with all the joy, all the light-hearted merriment, all the social delights of this happiest festival of the year, may we mingle a lofty earnestness of purpose, a prayerful, earnest desire to draw from it some new inspiration for Christian living, some fresh impetus to consecration and to service.

## From the Districts.

Some of the presiding elders have thoughtfully sent us the statement of the total vote for their districts for the admission of women: New England Conference, Lynn District, 1,900 for, 272 against; New England South-eastern District, 654 for, 223 against; New Bedford District, 1,067 for, 233 against; Vermont Conference, St. Albans District, 283 for, 177 against; East Maine Conference, Bangor District, 311 for, 136 against; Bangor District, 397 for, 78 against. This is a fair indication of the way New England Methodism has expressed itself upon this vital question. The editor of Zion's Herald is not a little gratified that the position of the paper on this reform has been so heartily sustained.

These before us are the result of the vote in two Western districts—kindly sent us by the respective presiding elders. It may interest our readers to learn how happily the West shares opinion with the East on this subject. Dr. F. S. Hoyt, presiding elder of the Sandusky District, North Ohio Conference, reports that his district voted 802 for, 243 against; Dr. W. T. Smith, presiding elder of the Cornish District, Des Moines Conference, reports 1,187 for, and 202 against. An old, familiar, but pertinent and expressive couplet runs hastily off our pen:—

"Strike the loud cymbal o'er Egypt's dark sea,  
Jehovah has triumphed, His people are free!"

## Reciprocity.

That no man liveth to himself, is a truth written as legibly and permanently in the book of human society as in that of revelation. Society is both one and many; one organism with many mutually dependent parts. Human life is a network, like that of the coral reef. The life of the individual merges in that of the mass. If any member in this mysterious body suffer, all the members suffer with it; if any member rejoice, all rejoice with it. Good and evil must be largely shared by us in common. No one of us has a world apart. No man is independent. A wrong done to one is a wrong done to all. No class stands for itself. Every individual and class is part of the great web turned off from the loom of God. We must stand or fall together in this fierce battle of life. The shackles of the slave brand and degrade the master not less than the servant. The oppression of labor smites and blasts the fortune of the millionaire not less than the pittance of the cotter. The sun shines upon us and the lightning strikes us together. In our toil, trials and triumphs we must be largely shared by us in common. No one of us has a world apart. No man is independent. A wrong done to one is a wrong done to all. No class stands for itself. Every individual and class is part of the great web turned off from the loom of God. We must stand or fall together in this fierce battle of life. The shackles of the slave brand and degrade the master not less than the servant. The oppression of labor smites and blasts the fortune of the millionaire not less than the pittance of the cotter. The sun shines upon us and the lightning strikes us together. In our toil, trials and triumphs we must be largely shared by us in common. No one of us has a world apart. No man is independent. A wrong done to one is a wrong done to all. No class stands for itself. Every individual and class is part of the great web turned off from the loom of God. 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## Review of the Week.

Tuesday December 16.

— Maria & Smith, Philadelphia, bankers and brokers, have failed for \$300,000.

— The House Ways and Means Committee has taken favorable action on the bill to extend the bonded period to July 1 next.

— The Lottell & Clark Works Company of Keyport, N. Y., has failed, with liabilities amounting to about \$1,000,000.

— Rival Irish meetings were held yesterday in Southdown, and were addressed by Parnell and by Davitt and Tanner. There was no violence.

— Sitting Bull and his son, Crow Foot, were killed while their followers were resisting the arrest of the chief. Four Indian policemen and eight of the unruly Indians were also killed and several wounded.

— Some of the recommendations of the Marine Conference concerning commerce and navigation are endorsed by the Secretary of the Treasury, and a bill has been sent to the Senate embodying the proposed changes in navigation laws.

— The third party movement has taken definite form, and a national convention is called to meet at Cincinnati, February 23, to organize a new party, based upon the fundamental ideas of Finance, Transportation, Labor and Land.

— The presidents of railroads west of Chicago met in New York yesterday, and 15 of them accepted an agreement which will be presented to their respective Boards of Directors, to the effect that they will co-operate to secure uniform rates and economic management.

Wednesday, December 17.

— Major General Alfred H. Terry died at New Haven yesterday.

— The Savilian trial began at Dover, yesterday. A jury was quickly selected.

— In Monday's fight, where Sitting Bull lost his life, 16 men in all were killed.

— Six Alpine chamois were recently swept down an abyss 2,500 feet and to pieces.

— Congressman Walker, of Massachusetts, introduced a bill providing for a new banking law.

— The question whether or not New Haven shall furnish free textbooks to the pupils of the Catholic parochial schools, was decided today at a special town meeting by an emphatic no.

— A fight occurred between the two factions of the Irish party at Ballinacilly. Parnell was struck in the eye with a bag of lime and temporarily blinded; Davitt fought his way through a crowd and hurried defense at Parnell; priests were injured in a battle at Cork.

Thursday, December 18.

— Russia prohibits the use of the lymph.

— Reports come in that the Indians have killed 22 soldiers.

— Floods on Vancouver Island caused a damage of \$400,000.

— Thirty lives were lost by the collapse of a house at Bombay.

— The poet Whittier enjoys his eighty-third birthday at Oak Knoll.

— The locomotives of the Penobscot River intend to cut 400,000 tons this winter.

— Republican senators adopt the plan to purchase surplus silver bullion.

— Currency and shipping interests were considered by the Chamber of Commerce.

— The Senate continues the Elections bill debate. The House passes the Appropriation bill.

— The crew of the wrecked schooner "William Emerson" is saved by great heroism at Highland Light.

— The fiercest storm of the season raged in New England and over the country, the wind blowing 64 miles an hour at Boston.

— The closing session of the New England Christian Association, which is organized against secret societies, took place yesterday, when the officers were elected.

Friday, December 19.

— The followers of Sitting Bull are joining other hostiles.

— Adolphe Bellet, the French dramatist and novelist, is dead. He was born in 1829.

— President Harrison is not satisfied with the financial guarantee of the World's Fair.

— An attempt was made Saturday at the Brooklyn Navy Yard to sink the monitor "Terror."

— Mr. Parnell speaks at three meetings and Mr. Davitt at two on the day before the Kilkenny election. Timothy Harrington arrives and John Parnell.

— The crop of cranberries on Cape Cod this year is worth \$800,000, one-half coming from Barnstable County.

— Connecticut parties will lay claim to 34 acres of land in New York city, worth \$200,000,000, by virtue of an old purchase.

— A canal burst at Cordova, in the Argentine Republic, destroying hundreds of houses and drowning one hundred people.

— M. Eyraud has been condemned to death and Mlle. Bompard to twenty years' imprisonment for the murder of M. Gouffé.

— Fire at Athol, on Sunday, destroyed the Marine and Central Blocks, involving a loss of \$185,000. Five firemen were injured.

— Hon. E. P. Walton, the veteran editor, historian and politician of Vermont, died at his home in Montpelier, Friday. He was born in Montpelier, Feb. 17, 1812.

## THE CONFERENCE.

(Continued from Page 5.)

tion was made by Mrs. E. H. Thompson, and elicited a feeling response from the pastor, who is about commencing a series of revival meetings.

The church at Nashua, happy and prosperous under the administration of Dr. Armstrong, has recently, after due examination, licensed one of its promising young business men as a local preacher. Of him we confidently expect the church will hear more at an early day.

Bro. Kellogg, on his return to Hudson from a trip to Marlow in aid of Bro. Noyes, sustained an attack of angina pectoris, and is at this writing undergoing much suffering, though the physician says, with rest and care, he may expect to be in working trim again in a few days.

The severe sickness of Bros. Haines, Noyes and Kellogg, and the appearance on our borders of the "fishers of men" from other Conferences, remind us that we may need more ministers for our field by April, and set us to crying to God for more laborers for the vineyard.

Winchester. — A happy and delightful company gathered at the Methodist church in this place on Wednesday, Dec. 10, to re-dedicate the newly-renovated edifice to the Lord. Pastor M. T. Cilley was assisted by Revs. H. A. Hannaford (Congregational), J. Z. Armstrong, L. L. D., W. E. Bennett, J. W. Bean, W. H. Alton and C. W. Dockrill, each of whom had a part in the service. Dr. Armstrong's subject was, "The Positive in Christianity." The sermon was strong, logical, spiritual, and was delivered in his usual earnest manner. The remodeling and repairs cost about \$1,700, all being provided for by \$200, which the pastor in his quiet, happy manner quickly raised. The people who had already given liberally, responded nobly. The writer was privileged, on behalf of Mr. and Mrs. G. H. Snow, to present Pastor Cilley with a beautiful gold-headed cane, in appreciation of the grand work which he has accomplished.

The auditorium has been frescoed in quiet, neutral tints, the entire floor newly carpeted, the pews re-arranged, new pulpit furniture and a new furnace placed in the vestry. There are ten memorial windows of new and pleasing designs, one of which bears the name, Rev. M. T. Cilley, pastor, 1890, and the vestry has been renovated, and the ladies' parlor carpeted; also a new cook-stove placed in the kitchen. May the Lord honor the faith and liberality of this people by sending upon them the Holy Spirit, and visiting them with salvation!

C. W. DOCKRILL.

## VERMONT CONFERENCE.

Montpelier District.

Mrs. Geo. O. Howe, of Waitsfield, the wife of our pastor at that point, recently gave a reception to her Sunday-school class, at which thirty bona fide members were present. They came from all sections of the parish, and some of them were persons who until recently had never been within church doors. In this and many other ways Sister Howe is an efficient force in church work.

The winter term at the Seminary has opened with great promise. It is expected that the attendance will reach, if not surpass, the phenomenal large registration of last winter.

Special meetings have been held at Gayville under the direction of Presiding Elder Truax and Pastor Tucker, at which the attendance was good. Several conversions occurred, six seekers being at the altar one night. The outlook was most hopeful.

Rev. A. N. Bliss, of Calais, a highly-esteemed local preacher in connection with our church at Marshfield, has just done a most sensible thing in taking to himself a wife, whose reputation is such as to augur great happiness and increased hopefulness for our brother.

The members of the two upper classes of the Seminary have united in the publication of a school paper which they have christened *The Phoenix*. The paper is to be published twice a term, and the first issue is most promising.

At the last quarterly meeting at Plainfield four rose for prayers. Rev. C. P. Taplin is pastor.

West Randolph Methodists had a successful fair and oyster supper, Dec. 16. Pastor Hamblin is very popular, and his parishioners speak in the highest terms of his sermons.

Notwithstanding the fact that Rev. H. F. Reynolds raised his full appointment for missions early in the Conference year, he has arranged for a missionary convention to be held at Chelsea, Dec. 26, with Presiding Elder Truax and other speakers on the program. This is an example worthy of imitation.

Rev. R. L. Nanton, of Williamstown, was announced to take charge of a series of revival meetings at Worcester the week beginning Dec. 14.

Principal Bishop of the Seminary has purchased two new No. 2 Remington typewriters, and proposes to start a department in which instruction on this instrument shall be a leading feature. In this he is simply keeping the school abreast of the times.

A temperance service recently held at Barry is worthy of special note. A large audience assembled in the Opera House, the various pastors of the churches took part in the opening exercises, and then the priest of the local Catholic church delivered a most stirring and radical temperance address, in which he said, among other things, that he would have every man who sells rum or hard-tack away his vote forever disfranchised.

Presiding Elder Truax is devoting himself almost exclusively to revival work, and is remaining longer than usual at one place. This course is bearing marked results, and is influential in strengthening some of the weaker churches.

East Orange Methodists were to give a donation to Pastor Vail, Dec. 24. This will

enable him to pleasantly celebrate Christmas. Rev. W. H. Dean was also greeted with a similar party, Dec. 17.

## EAST MAINE CONFERENCE.

Bangor District.

Newport and Detroit. — Bro. Maine and wife were generously remembered by their parishioners on Thanksgiving day. More than a hundred members have joined the Epworth League. On Sunday, Nov. 30, six candidates were baptized and taken into the church at Newport. Two have been received on probation at Newport.

Patten. — On Nov. 16, Bro. Banghart, the pastor, baptized nine and received fourteen on probation and five into the church. More than a score of souls have been converted, and several have found the "rest of faith."

Alton and Argyle. — Bro. Turner, the pastor, was united in marriage with Miss Sarah C. Barnes, of Alton, on Nov. 20. He reports his church work as follows: "Benevolence nearly provided for; we shall raise our full appointments. Eight have been received on probation. Salary paid in full up to date, and the outlook hopeful."

Guilford. — A new bell, weighing 800 pounds, swings in the belfry of the M. E. Church. This is the first time that "the sound of the church-going bell" these valleys and rocks "ever heard."

Harmony and Athens. — The solitude of Harmony are also to be broken by the tones of a 1,000-pound bell, which Bro. Lyons has ordered from Cincinnati. A Methodist church has been organized at Athens, and on a recent Sabbath three were added from probation and one by letter.

Hardland. — Bro. Dunnack reports four conversions and three reclaimed, while two have found the prize of "perfect love."

Dismant. — Bro. Dorey is out of health, and thinks he must seek a milder climate. His church will be sorry to lose him. During his pastorate he has preached to large and appreciative audiences.

Rockland District.

Searport. — Rev. L. B. Bates, D. D., of East Boston, spent four days with this church recently. The sermon on Sunday morning, Nov. 30, was pronounced by all a master effort. Tears flowed freely, hearts were melted, and strong men went from God's house under conviction, feeling the great need of having their names written in heaven, and knowing full well that sin is the great barrier between the soul and God. A deep religious feeling pervades the whole church, souls have been clearly converted, and the Spirit is striving with many others. Rev. N. La Marsh is pastor.

## WHAT BECOMES OF THE MONEY?

BISHOP W. F. MALLABEE.

About four years ago, in the city of New Orleans, there were laid the foundations of a new building for our University. The plan was to make it one of the largest, most complete and most beautiful of our kind in the South. The pictures of this remarkable man that have come down to us, in a striking sense bring out the spirit that moved him in that crucial moment in the valley of decision. And does it not enforce the great principle that underlies all great reforms, viz., the law of sacrifice? Without acknowledging the bond of brotherhood that makes us our "brother's keeper," there is no adequate preparation for reformatory effort. Whoever covets the privilege of lifting men up, must himself tread the "wine-press" alone. 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